

# CHRISTIAN TELESCOPE

## AND UNIVERSALIST MISCELLANY.

VOL. 4.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE." Jesus Christ.

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### Miscellaneous.

#### VIOLATION OF THE RIGHTS OF CONSCIENCE DEFENDED.

So emphemeral are the publications in our newspapers, that it is seldom I see one, however false its principles, or mischievous its designs, which I think deserving of a serious reply. An article, however, which appeared in the last Courant, purporting to be a communication, published as semi-editorial, and thus carrying with it, the authority of that respectable press, contained doctrines too alarming, and is too great an outrage on the rights and feelings of this community, to be suffered to pass unnoticed.

My business is, with what is written, not with the writer; but in order to put a just estimate upon the article, and form a correct opinion of the designs, which it cautiously indicates, hostile to the peace and to the rights of our citizens, it becomes necessary to look to the source of it. The writer probably has not attempted to disguise himself; and if he has, he has been very unsuccessful in the attempt; he doubtless supposed that with a certain class, this fearless display of zeal, would exalt him still higher in their estimation, as the champion of orthodoxy, of sectarian and exclusive rights and privileges. He is so clearly indicated, in his feelings, his reasoning, his known liberality, his legal character, and his sectarian and party prejudices, that he

cannot be mistaken by any one. "The way-faring man, though a fool, could not mistake him." We certainly wish, that the writer may receive all the credit, and all the "accountability" both in the present and future state, which fairly pertains to this very candid and enlightened exposition of the principles and sense of justice of "all the sober men in the community."

The article purports to be a defence of the late decision of the court of Errors at Litchfield, which has produced considerable excitement; but in reality, is only a harsh and offensive attack upon liberal principles and liberal men, and the most indecent abuse of Judge Peters. The writer commences his remarks by a statement of the point decided by the court; but I will quote his own language.

"It has lately been decided by the Supreme court of Errors at Litchfield, in the case of Atwood vs Welton, that a person who *disbelieves in his accountability to God in a future State*, is an incompetent witness." The words here italicised are so in the piece, and this peculiar phraseology could not be accidental, but was evidently studied; and coming from a lawyer at the head of the bar in this County deserves to be particularly noticed. Precisely the same phraseology, is used in an editorial paragraph in the Courant, the preceding week, noticing this decision, so that both articles were undoubtedly from the same pen. I would ask this candid and "sober" writer whether he considers this a correct statement of the question decided? Who "disbelieves in accountability to God" either in a future, or present state of existence? Certainly no one who believes in the *existence* of a God. All, both Jew and Gentile, Christian and Pagan, who recognise the existence of a God, regard him as the Creator and preserver of all things and believe that in *Him* "they move and have their being." No one then but an atheist "disbelieves his accountability to God!" According therefore to your interpretation of the rule settled by the court, it will apply only to atheists, and is undoubtedly in conformity to the common law. But this is not the sense in which this writer understands this decision, as appears from what he afterwards says. Why then has he attempted to put a false gloss upon it? If the principle is sound and just, as you say it is, and in conformity to the law in England and the other states, why attempt to disguise its true character and gild the portentous cloud? This very artifice, for such it undoubtedly is, shews that the writer considers the decision of an alarming character. But let us hear him:

"Now sir, I shall not attempt an argument

with this very clear and satisfactory writer, [alluding to a writer in the Times] nor with any other man or set of men who contend that a witness ought to be received to give evidence in a court of Justice under a solemn appeal to God, whose avowed belief is, that if a witness should die with a lie in his mouth he would go immediately to heaven. I shall not reason with such, for I have no idea that they were reasoned into their belief, or that they will be reasoned out of it. I put the man who can so impose on his understanding, as to believe the assassin, if killed in the act, will ascend to unite in the services and praises of heaven. The voice of nature, of man, and of revelation, equally and explicitly condemn such a principle. But, not to argue this matter as I said I would not, all sober men in the community must rejoice in the decision; not because any new principle of law is established; for such has always been the law of England and the state of Connecticut, until Judge P. on the circuit, undertook to be wiser and better than his predecessors, and decided, that the opinion of the witness about an *oath* with *future retribution*, had nothing to do with his qualification for giving testimony in a court of justice. The law is the same in New-York, and so far as I know, the same in every State, as it is in England, except the State of Massachusetts: there the Judges of their court (all Unitarians, if not Universalists at the time of the decision) have in *five lines*, without assigning a *single reason*, abolished a principle of law, before that time universally received."

You certainly, Sir, evince your discretion when you say "you will not reason" on this subject, and you have high examples for your conduct. During several centuries past, all who, like you, have been zealous to "put down new fangled and dangerous doctrines," have attempted to do it by other means than reason. Reason is a slow and unsatisfactory process of putting down dangerous doctrines. The strong arm of the law, the sword, and fire and faggots, are much more effectual. You are by no means the first one who has preferred such energetic means as these, to reason, for checking error; history is full of useful examples which may have suggested this prudent course to your mind. When that enlightened monarch, Charles the IX. of France, animated by the same patriotic views that you now seem to be, wished to put down the "new fangled and dangerous doctrines" of the Huguenots, he did not attempt to do it by reason, but having invited them into Paris and the other cities, ordered a general massacre, and in one day, *sixty thousand* heretics were destroyed. Surely this was a much more effect-

usual way of putting down "new fangled and dangerous doctrines;" than a resort to reason, for perhaps "they were not reasoned into their belief and could not be reasoned out of it." In England, similar means were formerly resorted to, for putting down dangerous doctrines; the parliament, the star chamber, and the court of high commissions, were found nearly as efficacious as the sword in France; and even in Connecticut, for more than a century and a half, it was maintained as a settled maxim of government, that *legal and coercive means* were not only preferable to reason, but indispensable to maintain religion and put down dangerous doctrines.

At the present time, when every body of all sects and parties, supposed that these antiquated notions were exploded, they are revived in their most odious form, by a new tribunal, and one of their old advocates, starts up, as a fresh champion in their defence; but at the very outset, very prudently declares that he will not reason on the subject.

But although this champion says he will not reason, yet he attempts to; not, it is true, on the question he is considering, but he makes an effort to shew that a disbelief in future punishment is absurd, and that "the voice of nature, of man, and of revelation, equally and explicitly condemn such a principle." This, Sir, is going off from the question, into theological grounds where I do not choose to follow you. The question is not whether those who disbelieve in future punishment, according to your notions and those of their honour, are correct or mistaken in their views; but it is whether they and all others, have a right to adopt such opinions as may appear to them reasonable, without being subjected to civil disabilities. This is a question of no ordinary interest, and one which for ages has occupied the attention of enlightened men; such men as Locke, Newton, Penn, Franklin, Jefferson, Madison, &c. who have been willing to reason upon it, and have demonstrated that "error of opinion cannot be dangerous, as long as reason is left free to combat it."

You say, that all "sober men in the community rejoice in this decision." I know not who you mean by *sober men*; you do not intend "upright men," for you say some of those will be included in this decision, and they certainly cannot rejoice at it; neither do I know by what authority you claim to be the mouth-piece of "all the sober men in the community;" they can speak for themselves, and so far as they have spoken, most of the sober men in the community have disapproved of this decision.

You declare it is in conformity to the law in England, in the state of New-York, and so far as you know, in every State in the Union except Massachusetts. Do you hold your professional reputation so cheap as to hazard it on such an assertion as this, partially qualified as it is attempted to be? Your legal opinions are respected where your sectarian feelings do not interfere with them; but in

this case, there is no evidence of the law, but only an evidence of your own prejudices. No such principle is recognized in England, nor could such a principle be maintained one month in a country, where the most numerous, learned and respectable sect of dissenters, the Unitarians, generally reject in toto, the Roman Catholic dogma of eternal misery, which you seem to regard as the source and support of all morality. In the great and leading case of *Onychund vs Barker*, a very different principle was settled, namely, that a person who believes in God and his moral Providence, was a competent witness; and one of the Judges intimated that even an atheist might under certain circumstances be sworn as a witness. The authority of this case, you know very well, has not been shaken, or the principle retrenched. It is well known, why you name New-York, and speak of other States collectively; it is because a decision was made there a few years since by a single Judge, which was claimed by some, to recognize the principle you maintain; yet this was denied by others; but whatever the decision was, is of little consequence, as it never received the sanction of the court of dernier resort, and is now wholly disregarded. Why do you except Massachusetts more than several other States. Do you not know that a decision directly contrary to that of our Court has recently been made in South Carolina? Do you not know that in consequence of a decision of a Judge of the United States, excluding a witness, as was said by him and his friends, on the ground of his being an atheist, in the State of Rhode Island, occasioned a law to be passed by their Legislature, not only providing that no witness shall be excluded on account of his religious tenets, but denying the right of any court to interrogate a witness on that subject or in any way to investigate his sentiments? And in no State in the Union, so far as I am informed, is there any such rule of Justice, or rather of injustice and oppression, as you contend for.

The manner in which you speak of the decision in Massachusetts and the court, is a farther evidence of your extreme liberality, and impartiality. You say, their court overturned the principle "universally received," and that without giving any reasons. I answer, they overruled no principle "universally received;" no principle, of the common law, but recognized its true principle, and that their decision is supported by much higher authority than the English common law, by the principles of natural right and eternal justice, which are the law of God. You also say that the Judges were either Unitarians or Universalists, and insinuate, that being a *sectarian court*, its decision is entitled to no respect. This I understand was also the opinion of his honour the chief Justice of our Court of Errors.—Be cautious, gentlemen! be cautious how you impugn decisions, on the ground of sectarian Judges! What will become of your common law, if this is a just mode of attacking decisions,

and more especially *what will become of the just and equitable decision of our Court of Errors?* We fear this writer with "all the sober people in the community" have rejoiced too soon. But the Judges of Massachusetts gave no reason for their opinions. They had no occasion to give any. A principle founded in natural justice, and the rectitude of which, is sustained by simply appealing to the common sense of every unsophisticated mind, requires neither authorities nor argument to support it. It is only when principles are attempted to be established, in violation of the clearest maxims of justice, and the plainest dictates of every honest heart, that numerous pages of wire-drawn sophisticated argumentation are required. This we shall probably have some twelve months hence, in the case under consideration, and the people are gravely called on to be quiet, to suspend their opinions, until they hear the reasons of the Judges. This is adding insult to injury. Does any one wish to know what sophistical reasoning a learned and ingenious man may display in support of a principle which establishes a religious test, and disfranchises a large portion of our citizens? Can that which the feelings and common sense of every man, tells him to be *wrong*, be proved to be *right* by the reasoning of a learned Judge? If it can, then reason can no longer be trusted; then reason must have turned traitor to the interest of the human species.

Hartford Times.

#### A DIALOGUE

Between a Universalist and a Calvinistic Baptist.

[Concluded from page 364.]

Bap. Why, Mr. S——, do you not admit that the sinner should improve the means of grace, and seek for repentance, and ask God for his Holy Spirit? I want Mr. N—— to submit to the operations of God's spirit, and fall in with the overtures of mercy. God is willing to save, if he will but comply with the conditions of the gospel, while the door of mercy is open.

Uni. But I am really surprised at your language, Capt. B——. Do you mean that a dead man, or one who is unconverted, can comply with the terms of mercy? And if he should comply with the conditions of the gospel, as you call them, would he not do something towards his salvation? If he cannot be saved unless he does something, and by doing it is saved, I am sure you will not persist in saying, he had done nothing towards his salvation. Will you just inform this sick man of one thing which he can do to secure his eternal salvation?

Bap. Tell him what he can do? Why, I just now told you that salvation was wholly of God, and that the creature's works had nothing to do with it. God knows who are his people, and he makes them willing in the day of his power; and they give all the glory to him. This is the way in which I understand the



subject, and it appears plain and easy to all the dear children of God. But those who are unrenowned, and unconverted, and blind, cannot see the beauty of this work of God for his children.

*Uni.* Very well; having settled one point, and ascertained that, according to your creed, the sinner can do nothing but stand still and see the salvation of God, I will take the liberty to ask you what you mean by the dear children of God, and by their salvation? Do you mean that God has elected a definite number of his sinful offspring, and that he saves them in his own time and way?

*Bap.* Why, that is a subject that I do not care saying much about. I generally tell people who ask me that question, that God is willing to save all penitent sinners; and that if they come to him, in the way the gospel prescribes that he will accept of them and save them. This is as much as I think it prudent to say to unrenowned people, on that point. It is a very delicate subject, and must be handled in a delicate manner.

*Uni.* I understand you, Sir, but then, your answer does not satisfy me at all. You need not use any reserve with me; for any thing that looks like equivocation is by no means calculated to satisfy my mind. I did not ask about God's being willing that men should be saved; but I inquired whether or no, you admit that he had a purpose in sending his Son into the world. When God sent the Lord Jesus to die for men, did he determine to save and make happy a certain number of the human family; or was he less careful concerning the final result of his mission; than of the consequences which might follow the fall of the sparrow or of an hair from your head? Now, be honest and let us know your views.

*Bap.* Indeed, it is a very delicate point;—and I choose to touch upon it cautiously. But when I do see fit to express my opinion on the subject, I am constrained to say that I believe God had chosen a certain part of mankind for himself, on whom he intended to pour out his grace, even before Adam was created. They are his chosen people, and he determined to save them from all eternity. He chose them in the covenant of his grace, and their salvation is just as certain as the oath of God. But I don't wish to say this before unrenowned people, because it is naturally calculated to harden their hearts and make them worse.

*Uni.* Now you talk candidly, and give us some information concerning your real belief. You and I are perfectly agreed that all will be finally made happy, whom God included in the covenant of mercy; but I want to know whether you suppose there is any way provided for the salvation of those helpless, ruined sinners, whom God did not, according to your views, design to save by his Son? Can you tell me how they can obtain eternal life and be happy forever?

*Bap.* I don't wish to say any thing on that point, I must leave them in the hands of a

merciful God; he best knows what will become of them.

*Uni.* But, Sir, I cannot believe you are sincere in what you now say. You do not believe that God is merciful towards them; however he may be, as it respects "his people." Do be honest once more: and tell us plainly whether these sinners, can possibly, *all things considered*, be saved. Remember, sir, we are in the company of a sick man, who takes the deepest interest in what we say.

*Bap.* Well, let it go that the finally impenitent were not included in the covenant of mercy; still they ought to strive to flee from the wrath to come. We don't know who are not; so there is no excuse for indifference;—God will not save without the use of means.

*Uni.* But what means can people use, if God has reprobated them to endless misery? There are no means for them; and why not say it, in so many words? Why talk about their using means to be saved? You know it is altogether preposterous and deceptive. And now I want you to tell me what the elect are saved from?

*Bap.* Why, they are by nature and practice as sinful as others, and as such, exposed to God's everlasting displeasure. But he interposes with his blood and saves them from the wrath to come.

*Uni.* It cannot be that you understand yourself, my friend. If God chose an elect number, from eternity, do you not see that, never since they were thus chosen, could they be exposed to such punishment? The elect were never in the danger you describe, even according to your own creed. Not only so, but the non-elect can never be in less danger; because no way is provided for their salvation. Of what service then, are all your frightful warnings? Nor is that the most palpable inconsistency, in your doctrine. If God was angry with the elect, and wanted to damn them, how came a way provided for their escape? Could he be full of wrath towards them, and yet love them so, as to save them from his own wrath? Look at your scheme, Sir, and see its absurdities. It is full of contradictions and inconsistencies. But lest we should exhaust the strength of the sick man, I shall refrain from making any further remarks.—*A. Int.*

#### ANECDOTE.

A gentleman in describing Hopkinsian or Calvinistic oratory has said "they address a congregation of sober minded christians as if they were an assembly of heathen, or a band of thieves or murderers. Their doctrine descends not like the dew, but like a hail storm. Their voice is not gentle and affectionate, but loud and reproachful, it rolls like thunder and roars like a whirlwind. They paint the character of a virtuous man with blacker strokes of depravity, than those with which Milton has drawn the character of Satan, and they represent the Supreme Being as hating the works of his own hands, as fired with anger and armed with vengeance."—*Christ. Int.*

**PRIDE.**—If there be any thing which makes human nature appear ridiculous, to beings of superior faculties, it must be pride. They know so well the vanity of those imaginary perfections that swell the heart of man, and of those little *superintendental* advantages, whether in birth, fortune, or title, which one man enjoys above another, that it must certainly very much astonish, if it does not very much divert them, when they see a mortal puffed up, and valuing himself above his neighbours, on any of these accounts, at the same time, that he is obnoxious to all the common calamities of the species.

#### ON FEMALE EDUCATION.

But it is in the relation of the mother that the necessity of intellectual cultivation is most apparent. It has been remarked by Bonaparte, one of the most sagacious of modern observers, that there never was a great man whose mother was not a woman of superior qualities. Notwithstanding our habitual distrust of such general and sweeping assertions, we are strongly disposed to concur in this remark. The foundation of intellectual as well as moral character are laid in the nursery. The influence of the mother in forming the moral character is universally admitted. Let any one recur to his experience, and he will find that the deepest impressions ever made on his mind were received from his mother in the period of childhood. To this source he can generally trace the most prominent traits of his character. He can frequently call to mind the particular occasion and the precise moment in which, by some happy appeal, which nature only can dictate to the parent, she succeeded in impressing his mind with some valuable precept which has ever since continued to regulate his conduct. Nor is her influence less in the formation of the intellectual character of her children. If she have the power in the one case "to fix the generous purpose in the glowing breast," it is equally her province in the other,

"to rear the tender thought,  
"To teach the young idea how to shoot,  
"To pour the fresh instruction o'er his mind—"

to mould the taste, to enlighten the understanding, and to direct thought into its proper channels. The objection that this is the province of the teacher, and the great object of that regular course of education either public or private, which the child is destined, subsequently, to pursue, loses much of its force, when it is considered how much may be effected with the infant mind before the system of regular education commences; and, also, what an important co-operation the mother may afford to the instructor, in enforcing, explaining and recommending his lessons. But it is more particularly for the purpose of directing the taste of children in literature and the fine arts, rather than in science, that the improvement of those faculties in the mother on which these depend, is of the greatest importance. It is in these departments of learning, associated as they are, in a greater or less

degree, with feeling, that her lessons are calculated to make the deepest impression. In poetry, in language, in eloquence, in the fine arts, there is no instructor equal to a mother's. It is therefore, when we contemplate woman in the character of a mother, connected as that endearing relation is, with the cause of education, that we are compelled to acknowledge the importance of intellectual refinement. It is of the utmost importance that these instructors should themselves be properly instructed; that those, who may be considered as forming the character of society, should be properly qualified for the arduous undertaking. It was the parting injunction of the Roman mother to her son, when he went forth to battle, "Farewell, my son—return victorious, or return a corpse." That made invincible soldiers. Such was the moral influence of the Roman mothers. By the inculcation of such sentiments, they made soldiers who conquered the world. It was the natural consequence with a people where mere brute force, and animal courage, constituted the surest engines of success in their career of rapacity and conquest, but, in modern times, *knowledge* is power. Intelligence must triumph over ignorance, as naturally as light prevails over darkness. Even for the vulgar purposes of conquest, therefore, intelligence is the most efficient engine which can be wielded by modern nations; and, therefore, even for these purposes, we should naturally look to the intelligent mother, as the most successful instructor of the modern warrior. But modern nations have a higher calling, and a more enviable career. It is theirs, not like Rome, to over-rule the world, but to enlighten and improve it. It is only by the triumphs of philanthropy, and not by those of arms; by over-running the world with intelligence and refinement, not with fire and sword, that modern nations can acquire genuine and substantial fame. It is the more dignified province of the modern mother, to form her sons for that lofty enterprise: nor will any means be found so effectual incidentally in promoting that object, in strengthening the hands of that amiable philanthropy, which, in modern times, is shedding intellectual light on all the dark places of human society, as an improvement in the system of female education.

A person about to make a bargain, seemed a little indifferent about bringing it to a conclusion, and said to the other party, "I dare say we shall not fall out about trifles." "Why, Sir," replied the other, "*trifles* are what people generally do fall out about, so we'll settle those if you please, at once, whatever we postpone."

Our running accounts with the merchant, grocer, butcher, shoemaker, tailor, blacksmith, and printer, are generally like our sins, more than we think them to be.

#### INSTALLATION AT MALDEN.

The Installation of Rev. SYLVANUS COBB, (late of Waterville, Me.) to the pastoral care of the First Church of Christ in Malden, took place on Wednesday last, 30th ult.

The Council met at the house of Wm. Barrett, Esq. at 10 o'clock. At 2, the procession moved to the Meeting-House, where the services were conducted in the following order.

1. Voluntary by the Choir, "*Who can express the noble acts of the Lord.*" 2. Original Hymn. 3. Introductory Prayer by Rev. Hosea Ballou, of Boston. 4. Anthem, "*Rejoice in the Lord.*" 5. Sermon by Rev. Sebastian Streeter, of Boston, from 2 Tim. ii. 24, 25, "*And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth.*" 6. Installing Prayer by Rev. Thomas Whittemore, of Cambridgeport. 7. Charge by Rev. Hosea Ballou, of Boston. 8. Right Hand of Fellowship by Rev. Russell Streeter, of Watertown. 9. Concluding Prayer by Rev. Walter Balfour, of Charlestown. 10. Anthem, "*The Great Jehovah is our awful theme.*" 11. Benediction by the Pastor elect.

The weather was remarkably fine; a very large concourse of people assembled; and every thing tended to render the day one of great interest.

The following is the original Hymn, composed for the occasion, by the Pastor elect:—

#### TUNE—Old Hundred.

Great God, before thy throne we bow,  
To Thee we raise the fervent pray'r;  
Do thou on us thy grace bestow,  
And make us all thy tender care.

Him thou dost place as Pastor here,  
Wilt thou, O Saviour, deign to bless:  
With firmness and with godly fear  
May he declare thy truth and grace.

May no vain pride his heart possess,  
To wrest thy word, thy truth conceal;  
Be thou his strength and righteousness,  
And with thy love his bosom fill.

And on this people, gracious Lord,  
Pour down thy blessings from above;  
Cause ev'ry heart to love thy word,  
And in thy paths their footsteps move.

May mutual kindness live and reign,  
Meekness and faith, and holy zeal  
Thy truth to spread, thy cause maintain,  
And all the works of love fulfil.

We pray, O God—and we believe;  
We've seen thy kindness all our days,  
And long as we existence have,  
We'll celebrate thy wondrous praise.

Trumpet.

#### EVILS OF EXCESSIVE DRINKING.

Happy the man, who shall live in those days, in which the practice of excessive drinking shall be *universally* laid aside, and detested; At present we can scarcely name a vice more common, or that is carried to a more alarming height. It prevails in the city, in the town, in the village, in the hamlet; among gentlemen who ought to blush for its vulgarity, and among labourers who can ill bear the expense.

Are there not intemperate *young* men, intemperate *old* men, intemperate parents, intemperate magistrates, intemperate professors of religion, intemperate preachers of the Gospel! Oh! could we view the scenes which intemperance creates in the ale-house, the tavern, and the festive parlour; what grief, what indignation would stir within us! *There is* woe, *there is* sorrow, *there is* contention, *there is* babbling, *there is* redness of eyes, *there are* wounds without cause.

To mark exactly the line which separates sobriety from excess, is not easy. While a man preserves his eye and his understanding clear, while he speaks without faltering, while his passions are undisturbed, and his step firm, who shall accuse him? Yet with all these favourable appearances, he may be guilty.—There may be excess, where there is no discovery of it; and it is well for those, who abhor the former, as much as they would dread the latter. To *them* conscience is a better guide than a thousand rules. Every one knows when he has quenched his thirst, diluted his food, refreshed his spirits: what does a man want more? "He claims a cheerful glass in addition." We are jealous of that *cheerful glass*; we fear it will be one too many; and such assuredly it is, when it becomes questionable to a man's own mind, whether he is intoxicated or still sober.

There are two sorts of intemperate persons; some are flushed with liquor, or, it may be, drowned in riot, but it is not *often*; others exceed more frequently, but the symptoms are not so *visible* and *gross*; the first plead their general sobriety, the last challenge you to mention a single instance of brutal excess. They are both deceived, they are both slaves of appetite; the difference between them must be sought for in their palates in the measure of their prudence, in the cast of their associates, in any thing rather than in their principles. Such difference, we may easily suppose, will, in many cases, subside; and we shall see the man reel through life, the constant tippler, and the downright drunkard.

Let him, that would guard against all approaches of this habit, consider the evils which attend it.

EXCESSIVE DRINKING IS IMPRUDENT. It brings dimness and decay over the faculties of the soul; it has made the rich poor, and the condition of the poor intolerable; it robs a man of his real friends, and gathers around him designing knaves and empty fools; it destroys the taste for innocent and solid pleasure; it arms reflection with a sting; it sows the seed of innumerable disorders; it has brought millions to a premature grave.

EXCESSIVE DRINKING IS SINFUL. Usually it suspends the exercise of sound reason, and thus levels the noblest distinction between men and brutes. It is an ungrateful waste of the Creator's bounty. It is disobedience, our Lord having expressly commanded his disciples to "take heed, lest at any time their hearts should be overcharged with surfeiting and drunkenness." It is a practice of which



the natural effect is to stupify conscience; then vice rushes in like a flood, confidence is betrayed, anger storms, the defiled heart meditates fornication and adultery, the robber is wrought up to the ruffian pitch, duty and danger are equally despised. Go to the drunkard's residence—what injustice, what barbarity, what wretchedness are exemplified there! Imagine the offender to be poor, and you complete the picture. He who should be the counsellor, the comfort, the ornament of that family, is its tempter, its trouble, its reproach.—His wife and children, when alone, enjoy a respite, and begin to brighten up; he returns, they tremble, and are again distracted. He has spent their money, he has quarrelled, he has met with mischief: sometimes he forgets it, and then he only disgusts them with buffoonery and nonsense; more frequently he remembers it, and then he wreaks upon them the spite and fury collected and inflamed amidst a drunken crew. And they must bear it; they must be stunned by his stupid roar; they must weather the tempest of blasphemy; they must be sickened by the approach of his loathsome person; they, for his prodigality, must appear half naked, and live half starved.

Intemperance, we observe with pain, is not confined to men; there are women, who, by "adding drunkenness to thirst," supply a spectacle still more hideous and mortifying. Should any of our female readers, by their sedentary habits, by the pressure of grief, and by the perpetual recurrence of opportunity, be tempted to indulge; we entreat them by every thing that is important in reputation and delicate in sentiment, by the loveliness which they would sacrifice, and by the horrors which they would feel and inspire—we entreat them to beware, to start from the rising purpose, and thus to preserve a character both unsullied and unsuspected.

*To be continued.*

OLD COLONY. When we removed from Plymouth county, Mass. a few years since,—the place of our nativity, and where we passed the early part of our life,—a Universalist was hardly known—certain it is we did not know a person as such. If there were any persons of that faith, they were "few and far between;" and surely the report of their heresy had not reached the circles in which we moved. Till our dying day it is natural that we should feel a lively interest in the prosperity of the land of our nativity; and this is the reason, probably, why the news of the spread of liberal and enlightened views in that most ancient section of the United States, have been so interesting and acceptable to us. We now turn our eyes to the *Old Colony*, and in exploring places where we were well acquainted, and where, when we left them, no voice but the voice of orthodoxy was heard, we behold newly erected Temples dedicated to the Universal Parent, which are weekly filled with crowds of attentive worshippers. In Plymouth, the landing place of the Pilgrims, there is a

Universalist Society, having a beautiful chapel and a settled minister. A Universalist paper, called "*The Spirit of the Pilgrims*," is also published in that town. In Duxbury, also, a Universalist Society has been gathered, an house of worship built, and a minister regularly employed. The same is also true of Scituate, where Br. Whittemore preaches to a respectable society. Societies have also, we believe, been formed in Hanson, Halifax, Plymton, Rochester, &c. From the last Trumpet we learn, that the Society in Hanson is about to erect a Meeting-house. In Halifax, too, we are told, there is soon to be a Universalist Meeting-house erected. By the way, how will our very good friend *Richmond* like this? The last time we saw him, he was "breathing out threatening and slaughter" against all Universalists. He must manage things rather better in his town, or Dagon will fall.

Liberal views are making a most extensive and rapid progress throughout every section of our enlightened land. They are destined, just as surely as the sun arises—to prevail;—nothing can prevent their triumph.

*Ed. Of the C. Intelligencer.*

"What cannot be accomplished by moral persuasion, must be done by **PHYSICAL FORCE**." This is Dr. Ely's motto for his "christian party in politics." It has been adopted by a Presbyterian Convention in New-York, and proclaimed from the pulpit in Rochester and other places in that State. The leaders of this "*Christian party*," it seems, have been pleased to avow their designs and to proclaim the means by which they are determined to accomplish them. "What cannot be done by moral persuasion," (and they can never do much in this way,) they have resolved to effect by "**PHYSICAL FORCE**." How this physical force is to operate, whether by the use of clubs, or whether they are calculating to raise an army, or seize the reins of Government and command the military force, we do not know; but this we do know, that the annunciation of such a design as is expressed in their motto, should cause Americans to awake and prepare to resist the "physical force" which is to be brought to bear against their liberties and lives. *ib.*

*[From Priestcraft Exposed.]*

*Unholy pretensions of Modern Scribes and Pharisees.*

Read the following:

"The worship of God cannot be maintained without the aid of MONEY. The government of God is a government of Means; and among the means by which the gospel is to be continued where it now exists light is to be made to shine upon those dark places where its blessings have never yet been imparted, in the employment of **PROPERTY** in the **SERVICE OF THE CHURCH**. And let not avarice cry out and rebel against the appointment of God. Christians begin to feel that

their property belongs to the Lord. The ten thousand streams which are flowing into the treasury of God, in every direction for the conversion of the world, give delightful evidence of this fact."

**REMARKS.**

This *choice morsel* was taken from an address of the Rev. N. S. S. Beman, pastor of the first Presbyterian church in Troy, and published in the Western Recorder of May 20, a print carried on "for the benefit of the Western Education Society, and Auburn Theological Seminary." These are the sentiments that are to "*regenerate a world*" and are the same as advanced by our village priest, which we noticed in our first number. The world mostly are now laboring under the effects of such *regenerations*. What portion of the earth is now free from ecclesiastical tyrants?

The reader will observe distinctly that **MONEY** is the thing wanted, and every one is to consider his at the service of 'the church.' **THE CHURCH!! THE CHURCH!!** and pray what can "the church" do with so much money? Stand forth ye hypocrites and tell the world plainly that "the church" as you use the phrase means the *priesthood*, and they only use the cash. The poor do not have the proceeds of any money that may have been given to "the church" no the *town* takes care of them; and the "Heathen" so far from receiving of the priesthood, are constantly giving to them. No longer deceive the world with sounding names, "**THE TREASURY OF GOD**" what impiety to compare the *filthy* depository for the use of the clergy, that common sink wherein drops the polluted offerings from a "thousand streams" with the *treasury* of our Heavenly Father! This man and his co-workers are constantly using the most sacred and holy names as a *means* to fill their coffers. Nothing is too sacred to be employed in their use, nor too *holy* to secure it from being trodden under their feet.

This N. S. S. Beman, who uses the most holy name with so much indifference, was once associated, with a C. G. Finney, a man notorious for *revivals*. The result of this association was as might have been expected—a church quarrel in which the clergy supported Beman, against the wishes of a numerous body of his congregation.

He is a very proper man to urge the claims of "the Church" to all the property both personal and real, in the world! May the good sense of the Americans enable them to resist these unfounded pretensions, and teach such fellows that they have fallen on an unlucky age. St. Paul must have had them specially in mind when writing the following.

"For when we were with you, this we command you, that if any be not willing to work, neither let him eat. For we hear that there are some among you who walk disorderly, doing no business but prying into the business of others. Now those who are such we command, and exhort by the Lord Jesus Christ,

that they quietly do their own business and EAT THEIR OWN BREAD."—*Thess.* i. 10, 11, 12.

**Think of This.**—The orthodox clergy in the U. States, have, by means of these various societies which obtain money from the public under the professions of benevolence, already a greater amount of money in their hands than U. S. Treasury can command. Remember, fellow-citizens, that money is power; and remember, too, that every cent you contribute to those societies goes to increase that strength which is preparing to bring this country "in ten, or at farthest, in twenty years," under the control of the calvinistic clergy. We repeat, fellow-citizens, THINK OF THESE THINGS.—'Am I your enemy because I tell you the truth?' Slumber a little longer—content yourselves that there is no danger—and in an hour when you think not, the storm will break upon your liberties and scatter the fair fabric of your national freedom to the four winds of heaven.—The alarm we make is not a false one: Dr. Estlin will tell you it is well founded. He is as orthodox as any one, but he is an honest man and has the good of his country at heart.—*Christian Intelligencer.*

#### FROM THE EVANGELICAL MAGAZINE. RELIGIOUS INFATUATION.

Messrs Editors—Is it not passing strange that mankind will be rational on every subject that comes within their observation, except the subject of religion; but on this, which, of all subjects in the world, the most requires the exercise of reason, they are the most irrational and infatuated creatures in existence? It would seem as if some people of the present day, calling themselves religionists, had not only determined to go all lengths in the superstitions, and outrages upon humanity practiced by the ancient pharisees, but that they had abandoned even the small remnant of mercy retained by that ancient and corrupt sect, and the last remains of fellow-feeling for their kind, which the very tigers of the forest possess in common with man. O, Religion, thou fair daughter of heaven, thou offspring of the celestial world, how has thy bright form been sullied, thy fair character tarnished, thy beauty despoiled, and thy glory been taken from thee, by those who falsely pretend to love and obey thee!

I have been led into these reflections by the recent development in this place of principles inculcated by a zealous professors of religion, which beggar all description. The individual of whom I speak is the distinguished Mr. B—ll of Rochester, the same zealous man who figured so largely at a late meeting in New-York for Foreign Missions, and led off the subscription for that purpose with the round sum of 25,000 dollars! He passed through this place a few days since on his way to Albany, where I am informed he is gone to make the arrangements with others like himself for the establishment of the pious

line (as it is called)—of Stages from that place to Buffalo, designed to break down the existing lines of stages and prevent them and all people from travelling on Sunday. He tarried over night in this village at the house of Mr. S—d, and in the course of his remarks on the necessity of establishing a new line (an orthodox and pious line) of stages, he said, (as I am credibly informed by several respectable members of his own communion,) "If I were absent from home, on Sunday morning, and should know that my child lay at home at the point of death, and that I could save its life by travelling, I would not travel that distance on the Sabbath! And I should think better of that man who should deliberately take his gun and shoot his neighbor, than of the man who will suffer his stages to run on the Sabbath!!!" His language might have varied a little from the above; but I have written it as I heard it from his own brethren, and doubtless it is the substance of what he said and nearly verbatim the language. It needs no comment. It speaks for itself, and speaks volumes too, relative to the character and the religion of this man and his associates, who attempt to monopolize and claim to themselves every thing that is sacred and the sole right to dictate in temporalities and spiritualities, and claim jurisdiction over the bodies, purses and souls of men. Such however is the religion that is fashionable at the present day. But with its leaders, especially such as this Mr. B. I would not trust my life one moment. And I verily believe if our blessed Redeemer were now on earth, and were to go about on the Sabbath preaching the gospel, healing the sick and performing those acts of mercy which he was accustomed to do when on his first mission to the wretched inhabitants of this earth, that he would be treated worse by modern Pharisees than he was by the ancient; and that they would condemn the just and merciful Jesus, and "desire that a murderer might be delivered unto them." I think the less religion a man has of the kind above described the better it will be for him.

#### DISCIPLE.

**Signs of the Times.**—Among the "signs of the times," there is none which seems to us more interesting to the benevolent mind, than the evident decrease of intemperate drinking. We have lately been informed by two grocers, who have been in extensive business many years, one of whom resides in this town and the other in Hartford, that their sales of rum, New-England and West India, have not been so great by one half, as in the preceding years. Old farmers, who were formerly in the habit of laying in their keg of rum for haying, have concluded this year to do without it. And house-keepers who used to get their gallon or two of rum, and brandy and gin and old spirit have been satisfied last year, with enough of either (and no matter which) to bathe a wound, or comply with a medical prescription.—*Springfield Journal.*

## Telescope and Miscellany.

"Earnestly contend for the faith."

PROVIDENCE, SATURDAY, AUG. 9. 1828.

#### CORRECTION.

We were truly surprised at the representation given by Rev. Mr. Drew, Editor of the *C. Intelligencer* and *Eastern Chronicle*, and hope that gentleman will lose no time in correcting the error which he has committed. Speaking of the Address delivered before the Citizens of Providence, Mr. Drew says,—"Mr. P. in his oration, endeavors to preach down what Dr. Ely preached up on the 4th of July, viz:—a 'Christian party in politics.'—Dr. E. declared for Gen. Jackson; Mr. P. in his oration, declares for Mr. Adams."

Now Mr. P. has omitted to make any mention of his views on the subject of the *Presidential Election*; he has only warned his fellow-citizens against what he believes to be an attempt to accelerate the union of Church and State. He has, to be sure, discountenanced that exclusive spirit of intolerance, which denounces the *Chief Magistrate* of an independent Republic, merely on account of his religious views.—But we cannot see how this is declaring for Mr. Adams, any more than for any other President. It was the principle, avowed by Dr. Ely and others, which he condemned; a principle which would exclude from office, all, except a certain stamp of religious professors. This, Mr. Drew has often censured, and his strictures have evinced a clearness of intellect which does him much honor.

We can conceive of but one cause, as the origin of this complaint. A few of the news paper Editors may have supposed that the address was designed to favor the present administration; and some suggestions to that effect have been published: From such papers we think, he must have received the impression, and not from any thing contained in the address.

As Mr. P. does not wish to be arrayed in the presidential contest, he presumes, from the known liberality and candour of Br. Drew, that he will cheerfully correct the erroneous impression which his remarks are calculated to make upon the minds of his readers.—*Ed.*

#### FOR THE TELESCOPE AND MISCELLANY.

#### REFLECTIONS ON GAL. VI. 7.

"Whatsoever a man soweth, that shall he also reap."

The truth of these words has been too clearly attested by the experience of all ages to admit a denial of the fact which they assert.—But it may be inquired, in what way we are to look for, and understand its fulfillment?

The answer is, that every man shall receive the product of his actions. To *sow* and *reap* are figures. To *sow*, signifies to act; and to *reap*, is to receive according to our actions, whether good or bad. This truth is general in its character; it applies to all men, and is equally true in reference to all; For if it were



false respecting any of our race; it would not be an easy task to prove it true in regard to any. But we take it to be true in reference to all moral beings.

In the common process of nature, no man can sow one kind of grain, and reap another—as no man can gather grapes of thorns, or figs of thistles. So, no man can expect to lead a bad life, or *sow to the flesh*, and reap happiness, or *life everlasting*. The vicious sow to the flesh, and reap sorrow and condemnation—The virtuous sow to the spirit, and reap life everlasting.

It is thus, that a man is rewarded according to his works. God so governs the world, that whatsoever a man sows, that shall he reap: And where he shall reap it, is made to appear in the following verse—"He that soweth to the flesh, shall of the flesh reap corruption." Where do men sow to their flesh—in this world, or the next? And will they not reap in the state where they sow? The same is true of the last class—where do men sow to the spirit? The words, saith Christ, that I speak unto you, they are spirit, and they are life.

All who attend to the precepts of Christ, sow to the spirit, and reap everlasting life:—that is, they receive the life of the gospel.—Jesus saith, "they that hear shall live." The knowledge which we receive by faith in Christ's religion is denominated *eternal* or *everlasting* life—"and this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." We would now ask, with what consistency this passage is explained so as to apply to a future or eternal world? All will admit that it is in this world that men sow to the spirit, as well as to the flesh. This part of the passage they explain of this world, as well as the last clause of the next verse. They do this without considering the contradiction which such an explanation must involve to the popular theology of the day. There is no inspired writer, who says, the sinner or the saint will reap his harvest or reward in a far distant and immortal world: The Jews knew nothing about this doctrine until after the Babylonian Captivity. The Heathens, were the fathers and inventors of this doctrine, when their foolish hearts were darkened, and when they were vain in their imaginations; and we know not whether it be to the honor of christians, or otherwise, that they have blended it with their religion: But one thing is certain—the sentiment above mentioned, can afford no man, of humble and benevolent spirit, a cheering and welcome anticipation of eternity. Let this subject be well examined, with serious and prayerful attention to the scriptures, and the honest inquirer will doubtless find the light of truth to illuminate the path of his understanding.

B.

**New Meeting House.** The corner stone of a Universalist Meeting House was laid with appropriate ceremonies, in Utica, N. Y. on the 25th ult.

**Another Meeting House.** The Universalists of the South Parish in Dedham, have taken measures preparatory to the erection of a house of worship. Rev. J. C. Waldo, at present preaches to the Society there.

**Recognition of a Church.** The First Universalist Church of Christ in Watertown, Ms. under the pastoral care of Rev. Russell Street-er, was publicly recognised on Wednesday July 24th. The Sermon on the occasion was delivered by Rev. Mr. Whittemore, of Cambridge-port.

**New Society.** A new Society of Universalists was formed in Enfield, Connecticut in May last.

**The Conventional Association** met in Middleville, N. Y. on the 18th of June. This body, resolved to take measures for the publishing of cheap religious Tracts for gratuitous distribution—like the Christian Visitant. Sermons were preached on the occasion by Rev. W. Underwood, Rev. J. Potter, and Rev. D. Skinner. The next meeting of this Association will be held in Newport, Herkimer co. on the third Wednesday and Thursday in June, 1838.

A new Association of Universalists has been formed in the North-Western part of New York and Southern part of Canada, called the "St. Lawrence Association."

## Poetry.

FOR THE TELESCOPE AND MISCELLANY.

### ADDRESSED TO A LADY ON LEAVING HER NATIVE CITY FOR OHIO.

When thou hast past the gurgling stream,  
And glassy lake and mountain high;  
Then lingering mem'ry'll faithful glean—  
On distant lands, when friends were nigh;

And scenes of friendship brightly glowed  
As interchanged each secret thought;  
And from the heart emotions flowed,  
That ne'er on earth will be forgot.

For kindred hearts can ne'er efface  
The soul that vibrates true to theirs;  
It binds, like ligaments of grace,  
And soothing smiles 'mid sorrow's tears.

In darkest clouds, and deepest shade,  
A cheering light twill e'er impart;  
And when life's vain amusements fade,  
Remembrance sweet will thrill the heart.

And oft thou'll think of native clime,  
When months and years have rolled away;  
And how each scene is changed by time,  
Each face and form, since parting day.

If those beloved, and those well known,  
A thought sometimes will cast on thee;  
Have health and life, or spirit flown,  
And deeply laid where all must be.

Perchance the hand that pens this line,  
Ere long may lose its pleasing power;  
And some fond friend the cypress twine,  
And hallow oft the solemn hour.

And it may reach thy dwelling place,  
Then thoughtfully thou'll view this page;  
With lenient eye each foible trace,  
And softness all thy heart engage.

But cease my Muse, this mournful strain,  
Awake my Lyre! to happier days;  
Hope spreads her pinions broad again,  
And vision gilds bright displays.

When thou shalt tread thy native vales,  
Its meads and blooming orchards see;  
Inhale the rich perfuming gales,  
And hail as friend each favorite tree.

More welcome still, with joy to meet,  
And feel that absence heightens bliss;  
Thy much loved friends, and joyful greet—  
O Heaven alone has joy like this.

GERALDINE.

### THE LABORER'S ADDRESS TO SUNDAY.

Welcome thou easer of my woes!  
I'll try to sing thy praise;  
More pleasant art thou far to me,  
Than all the other days.

'Tis but the prospect of thy rest,  
That keeps me still alive,  
Or through the weary six days toil  
I never could survive.

Thou dost not usher in thy dawn,  
With master's cry and frown;  
We lie in bed, or rove at large,  
Thy hours are all our own.

The idle great ne'er taste thy charms,  
None lazy thou canst please;  
For indolence is a mortal foe  
To all the sweets of ease.

Hard toil, and labor must precede  
The ravishment of rest,  
'Tis thus to weary wights like me  
Thou com'st a welcome guest.

To honor thee, thou best of days,  
I'll dress me neat and fine,  
And cheerful tread the beaten paths  
With hallowings of thine.

For lo! the people all around,  
Each different church draw nigh,  
Array'd in variegated dress,  
How pleasing to the eye!

And now with voice melodious tun'd,  
Each joins in holy mirth  
To celebrate that sacred morn  
Their Saviour conquer'd death.

### ENVY.

They tell me that on Egypt's shore,  
There lives an Asp, whose bite is more  
Destructive than the life-pulse gore,  
When gushing from the channell'd pore:  
But envy's eye more deadly roll;  
It bites the body and the soul.

They tell me of the Siroc air,  
That sweeps the desert lone and bare,  
Of every living form, tho' fair,  
To breathe it none will ever dare:  
But envy is a deadlier breath;  
It withers life and preys on death.

They tell me of the Upsa's wave,  
That he who drinks will find a grave;  
Ere he can utter, save, O save,  
The spirit leaves its earthly cave:  
But ah! the pain that poils hath rung,  
Flows from the scorpion Envy's tongue.

They tell me that Hyena's howl,  
And in the silent grave yard prowl,  
And o'er the human carcass growl,  
When night puts on her sable cowl;  
But Envy o'er the soul doth rave,  
And dances on its victim's grave.

## EXTRACTED FOR THE TELESCOPE AND MISCELLANY.

I've often thought upon this world and wondered!  
What is ambition, why are men ambitious,  
And what are all their petty hopes and fears,  
Their brief authority and royal pride?  
A few years pass, then, what, and where are they?  
Ask the cold charnel house—no sound is there.  
Ask the vain living—they will say, "They've been,  
But now are gone, and echo tells not where."  
O! I am sick, when I review the scenes  
Of those who've fought and bled for fleeting fame,  
Yea, curse and curse myself, that I am weak,  
Foolish and vain, as dust hath ever been.  
Hope, love, ambition, jealousy and hate,  
And all the foibles which our nature knows,  
Are all but the various paths that mortals travel

## TO THE TOMB.

## AGAINST ANGER AND IMPATIENCE.

When for some little insult given,  
My angry passions rise,  
I'll think how Jesus came from heaven  
And bore his injuries.

He was insulted every day,  
Though all his words were kind;  
But nothing men could do or say,  
Disturbed his heavenly mind.

Not all the wicked scoffs he heard,  
Against the truths he taught,  
Excited one reviling word,  
Or one revengeful thought.

And when upon the cross he bled,  
With all his foes in view;  
"Father forgive their sins," he said,  
"They know not what they do."

Dear Jesus may I learn of thee,  
My temper to amend;  
But speak the pardoning word for me,  
Whenever I offend

## MARRIED,

In this town, by Rev. Mr. Ludlow, Mr. Edward Megowin, to Mrs. Mary G. Winman.

On Sunday evening last, by Rev. Dr. Edes, Dr. Francis L. Wheaton, to Miss Amelia S. Burrill.

Same evening, Mr. Hermon Brown, to Miss Nancy P. Town.

In Cumberland, Mr. Benjamin W. Freeman, to Miss Mary G. Howard.—Mr. Amasa Cook, to Miss Zehuda Smith.

In Pawtucket, Mr. George Hamor, to Miss Dorothy S. Clarke.

## DIED,

On Saturday evening last, Mr. Nehemiah Angell, aged 43.

On Sunday last, Mrs. Betsey King, wife of the late Captain John King.

On Tuesday morning, Clorinda B. daughter of Mr. Alden Pabodie.

In Centreville, Mr. John Weeden, of North-Kingstown.

In Pawtucket, Mr. Charles Day, formerly of Attleborough.

In Warren, Mr. Thomas Barton, aged 45.—Caroline, daughter of Mr. Samuel Barton.

In Newport, Capt. Robert Robinson.—Mr. George Harkness.

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